A Century of Episcopacy in Portland.

A SKETCH OF THE HISTORY

OF THE

EPISCOPAL CHURCH

IN

PORTLAND, MAINE,

FROM THE ORGANIZATION OF ST. PAUL'S CHURCH, FALMOUTH, NOVEMBER 4, 1763; TO THE PRESENT TIME.

BY THE

REV. WILLIAM STEVENS PERRY, M. A.,

RECTOR OF ST. STEPHEN'S CHURCH.

PORTLAND.

1863.

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HISTORICAL SKETCH.

It was during the rejoicings of the Colonists on our American coast from Maine to newly-settled Georgia, consequent upon the successful termination of the old French war, that the inhabitants of the little town of Falmouth, busy then as now with trading by land and sea, and finding in common with their brethren to the southward fresh incentives to old longings for independence, in the martial prowess displayed by the Provincials at the North, found time to turn from business and politics, to engage in one of those ecclesiastical dissentions which have been so often overruled by God, who maketh even the wrath of man to praise to praise Him, to the increase of His Church on the earth. Though originally settled by Churchmen, bearing to our shores the Ministry and services of the English Establishment, the only faith then publickly professed in this section of the Massachusetts Bay was that of the Congregationalist dissenters who had, years before, crushed out at the same time the Episcopal preferences and the civil independenceof the ancient Province of Maine. In Falmouth, on the Neck, there was, a century ago, a single parish, organized in 1727, and ministered to by the venerable Thomas Smith, then over sixty years of age. There had grown up among the members of this parish a spirit of dissatisfaction with their preacher, and efforts had been made for several years, either to organize a new society or by non-attendance on the ministrations of Mr. Smith to induce his resignation. Sundays found the mal-contents driving ostentatiously through the streets to hear Wiswall, the younger and more attractive preacher over the new Casco Parish in Falmouth. There was, beside, an element of Episcopacy in the town which was not unnatural in a place to which a growing trade was attracting not only provincials but even natives of the Mother-land. Nearly twenty years before, the learned and courtly Brockwell, Rector of King's Chapel in Boston, had attended Gov. Shirley on his visit to Falmouth to make treaties with the Norridgewock Indians, and in his capacity of Chaplain, had officiated on more than one occasion, in the meeting house of the Congregationalist Parish, giving, as we learn from Mr. Smith's diary, "great offence as to his doctrine," but, doubtless, awakening in many minds memories of early associations connected with the Church's prayers which were to influence the coming decision as to the polity of the seceding Parish. A few years later, in 1757, influences emanating from this Episcopal clique, for such it already appears to have been, were brought to bear upon the New Casco Parish and its preacher, to induce them to conform to the Established Church. This result seemed probable at one time, but finally the Parish stood firm and though its Pastor appears, from his subsequent course to have imbibed leanings towards Episcopacy, it was not till several years later that the decisive step was taken which led to his change of Ecclesiastical relations. It is probable that his temporary derangement, which incapacitated him

from ministerial duty for upwards of a year, may have delayed this step, but, be this as it may, in September 1763, not long after Wiswall had recovered, the old Minister writes sadly in his diary "I have been discouraged about my Enemies; they talk of a new meeting house," and in November as the records of St. Paul's inform us, the opposition to Mr. Smith culminated in the organization of a second parish. We give from the parchment-covered folio volume where the records of our ante-revolutionary existence are still preserved, the proceedings of this meeting, interesting as the initial gathering of a Century of Episcopacy in this plaee:—

FALMOUTH, November 4, 1763.

Whereas, The inhabitants on the Neck are become so numerous as to render it inconvenient to meet together in one house for public worship, for the better accommodation of all the inhabitants, it is proposed to build another house for Divine service between Major Freeman's and the house improved as a school house; we therefore, the under-written, oblige ourselves, our heirs and assigns, to pay the respective sums affixed to our names to the person or persons appointed to receive the monies towards building a convenient meeting house, provided

First—Said meeting house be made fitt to meet in at or before the last Lord's Day in June, 1764.

2ly—That the subscribers have the first choice of pews in this order: The largest subscriber choosing first, &c.

3ly—That if the Rev'nd John Wiswall, Pastor of the third Parish of this town, should leave his People he be invited to settle as a Minister in said Meeting House.

	£	s	d
John Waite Jun'r	26	13	4
Daniel Ilsley	13	6	8
Benjamin Waite	40	0	0
Ebenezer Hilton	13	6	8
Jedediah Preble Jr	20	0	0
David Wyer	5	0	0
Jonathan Craft	2	8	0
William Waterhouse	2	8	0
John Burnam	2	8	0
William McLellan	2	8	0
Isaac Ilsley, in work,	20	0	0
Henry Wallis	2	8	0
John Lowther	4	4	0
John Preble	3	0	0
Abraham Osgood	3	0	0
James Hope	5	0	0
James Ross	3	0	0
Thomas Bradbury	13	6	8
Joseph Bean Barber	13	6	8
John Motley in work	10	0	0
Dainel Pettingail	10	0	0
Joseph Pollow	5	0	0
Stephen Waite	13	6	8
Benjamin Weeks	1	10	0
Jona Ilsley, in work	13	10	0
James Wildridge	2	8	0
Joshua Boynton	5	0	0
Jeremiah Webber	5	0	0
Joshua Eldridge	6	0	0
Jedediah Preble	30	0	0
John Minott Jun'r	13	6	8
Samuel Moody	13	6	8
Jacob Stickney	5	10	0
William Pike	6	0	0
Edward Watts	10	0	0
Isaac Waite	6	13	4
Andrew Patterson	6	13	4
David Woodman	2	8	0
Joseph McLellan	10	0	0
Robert McLellan	13	6	8
Wheeler Riggs	13	6	8

A true copy of the original minits,
Att. pr JONA. CRAFT, Clerk.

Any one familiar with the past and present of Portland needs only to note the names of those who formed this organization to understand the wealth, social position and influence of those who that cold November night laid the foundations of the church in Falmouth. That work still remains. May another century find it flourishing as at its birth.

There was no mention in the instrument of association we have given, of the intended Episcopacy of the new movement other than may be discovered in the prominence given to tbe idea of "worship" and "Divine service" as distinguished from "preaching" in the preamble to the articles of agreement. But the coming February there was a meeting ostensibly for determining the site of the new church, and so violent an altercation arose at it, growing out of this question, or as Mr. Willis supposes, the question of the polity of the new parish, that two of its principal members "quarreled and fought in the street." Well may the old minister, who saw in this new movement a dangerous rival of his own society, add to his account of this difficulty, in his diary: "A foundation for a church was thus laid. * * * * The pillars tremble." The following July the diary records the final determination of this matter in the following words. "The new meeting men had a meeting and declared for the church. They have been in a sad toss since the parish meeting and made great uproar, getting to sign for the church. They began to frame the house." The records with more minuteness announce the same fact as follows:

FALMOUTH, July 23, 1764.

At a meeting of the Subscribers for building a new Meeting House, a major part being desirous that the Worship carried on in said House be agreeable to the Laws of Great Britain, It is agreed that the said House shall be made fit for, and appropriate to the worship aforesaid—and we the Subscribers oblige ourselves to pay the sums affixed to each of our names, for the purposes aforesaid.

	£	s	d
James Hope	13	6	8
John Waite Jun'r	26	13	4
Wheeler Riggs	13	6	8
Edward Watts	10	0	0
William Waterhouse	4	0	0
James Ross	6	0	0
Robert McLellan	13	6	8
Daniel Pettingail	10	0	0
Stephen Waite	13	6	8
Daniel Ilsley	13	6	8
Edmond Mountfort	13	6	8
Isaac Ilsley Jun'r	20	0	0
James Purrington	13	6	8
John Motley, in work	10	0	0
Ebenezer Hilton	13	6	8
John Burnam	5	0	0
David Wyer	7	0	0
Jonathan Craft	7	0	0
Benjamin Waite	40	0	0
John Hans	0	12	0
John Minot, after his return from sea,	13	6	8
John Thurlo	6	0	0
Joshua Boynton	13	6	8
Abijah Pool	13	6	8
George Tate	20	0	0
Daniel McCoy	5	0	0
Floyd Kilpatrick	1	0	0
Joshua Eldridge	10	0	0
Thomas Child	6	0	9
William Webb	6	13	4
Geo Tate, for his son Samuel Tate, in clapboards,	4	16	0
James Hope, for Capt Haggett, 10 guineas,	14	0	0
Robert McLellan add'nl sub'n	6	13	4
John Bradbury	3	0	0
John Bouten	0	10	0

Ann Oulton	4	0	0	John Hally	0	10	0
Hannah Oulton	4	0	0	Joseph Pollow	13	6	8
Lucy Oulton	4	0	0	Jona Tyler (New Gloucester)	6	10	6
Andrew Patterson	0	18	0	Floyd Kilpatrick, in shingles,	1	0	0
Christopher Kelley	6	10	0	John McDonald	2	0	0
Richard Sykes	3	0	0	Richard Googins	1	12	0
Joseph Dean	1	0	0	Moses Merrill, of No. Yarmouth, one thousand laths.			
Jacob Stickney	5	10	0				
Henry Wallis	4	16	0				
Benjamin Weeks	3	0	0				
William Bolton, in boards	13	6	8	John Dill, one thous'd ditto.			
Moses Plummer	2	13	4				
William McLellan	4	0	0				

Johu McDonald, Sen'r, of Stroudwater, said that he would pay £20 lawful money in cash and £20 in work.

A comparison of this list of fifty-six names subscribed to the "declaration for the church," with that which appears on the first page of the old records reveals the temporary estrangement of the energetic and influential family of the Prebles, a family whose name is inseparably connected with the fame of Portland. It was the head of the family, the celebrated Brigadier Preble, who had at the earlier stage of the controversy *fought* so well for Congregationalism in opposition to John Waite, the representative of a family whose withdrawal from the first parish gave the old pastor occasion for a *bon mot*, not the less true to-day than a century since, that "the church was like a clock! It could not go when the Waites were removed." But the Brigadier as well as some others, whose names do not appear on the "declaration," subsequently returned to their Episcopal associates and formed with them a parish comprising the younger and more enterprising people of the town. So important a change as this could not fail of attracting attention beyond the limits of this distant section of the Province, and a few weeks after, the Rev. William Hooper, Rector of Trinity Church, Boston, visited the infant parish. This was the 30th of August. The following day Mr. Smith, from whose diary, as edited by the accurate and pains-taking William Willis, we have drawn so many of our facts, records as follows: "There is a sad uproar about Wiswill, who has declared for the Church, and accepted (a day or two ago) of the call our churchman have given him to be their Minister." The following Sunday, as we learn from the same source, there were the first public services in connection with the new movement. The old minister thus makes note of these proceedings: "September 2, Sunday.—A great day this; Mr. Hooper preached to our new church people, and baptised several children." This service was probably held in the Town-house, formerly the meeting house of the first parish, where Mr. Wiswall preached the following Sunday. The diary of Mr. Smith informs us, under date of Sept. 3, that the corner stone was laid that day by the Wardens, who, with the other officers, were chosen at the same time. But according to the Parish Records it was on the 4th of Sept. that this latter event occurred. James Hope and George Tate were the Wardens referred to as chosen at this time. Henry Wallis was Parish Clerk, whose duty it was to lead the responses in the church, and Mr. Thomas Child, Benjamin Waite, Esq., Mr. John Waite, Mr. Stephen Waite, Mr. Wheeler Riggs, Mr. Edward Mountfort, Mr. David Wyer, Mr. Daniel Ilsley, Mr. Jonathan Craft, Mr. Robert McLellan and Dr. Edward Watts, were the vestrymen. The following invitation was extended at this meeting to Mr. Wiswall, forming his "title" for ordination as required by the canons of the English Church: "We do invite you to accept of the pastoral charge over us, and in order thereto we desire you would, as soon as may be, apply to his Lordship the Bishop for ordination to qualify you therefor, and we do hereby promise to you one hundred pounds lawful money per annum, to be paid yearly, to commence at the time of your ordination.

Att. pr. JONA. CRAFT, Clerk."

For two Sundays Mr. Wiswall preached to the little parish in the Town-house, and then, October 8th, as we learn from Smith's diary, "sailed in the mast ship, Capt. Haggett," for England. This long journey was rendered necessary by the want of Bishops in the American colonies. There had been for a century efforts made by the scattered clergy and laymen of the Episcopal Church for the appointment at home of American Bishops to ordain and confirm the members of their communion, and to visit the churches and clergy throughout the land. Efforts for the same end, renewed and most earnest, were making at the very time the amiable Wiswall was setting sail on a journey of twice three thous-

and miles for ordination, and a large number of pamphlets and volumes were published at this time for the furtherance of this measure or else in opposition to its desire. But the fierce intolerance of the dissenters, both here and in England, prevented the accomplishment of this coveted result, and left the church at a disadvantage, deprived of its highest and distinctive office, to contend with the factious opposition of the Congregationalists of Massachusetts and Connecticut, and the Presbyterians of New York, New Jersey and Pennsylvania, aided by their friends at home in England. It was not until after the war of Independence that among the first fruits of our liberty this high privilege was secured, in the consecration of Seabury by the Scotch Bishops, and, subsequently, of White, Provoost and Madison by the prelates of the English Church.

In the meantime the church was rapidly going up. It was fifty feet in length and twenty-nine feet high, situated at the corner of Church and Middle streets, where the brick block of two tenements now stands. It was finished with a tower and had a bell, and was ready for occupancy the following Spring, when the Rev. Mr. Wiswall, having been duly ordained Deacon and Priest, according to the usages of the Church of England, returned to enter upon his parochial charge. Ere his arrival Mr. Wiswall had addressed to the parish, who were still busied in completing their new church, the following letter, which we give as furnishing some items of interest not to be found elsewhere:

To the Wardens and Vestry of the Church in Falmouth:

GENTLEMEN—Your Petition to the venerable Society for propagating the Gospel was laid before them, by the Secretary at their last meeting, (Dec'r 21,) and the members were unanimously of the opinion that Falmouth is a very proper place for a Church, they therefore readily agreed to do something towards the support of a Missionary there and the rather because they were well pleased with the good disposition you have discovered in contributing to the support of the Gospel yourselves. I am commanded by the Secretary to acquaint you that they have agreed to allow £20 sterling pr. annum towards the support of the Gospel at Falmouth provided six or more of the principals give bonds to the Society to pay me or whatever minister you shall hereafter choose £75 sterling per annum; and likewise obligate yourselves to secure a Gleab and House to the value £15 or 10 sterling per annum for the use of your Minister—the Societies Treasurer is not to pay out any moneyes before such a bond is lodg'd with the Secretary, but the sallery commences from the date of the bond. You will therefore send over a bond by the very first opportunity which will be vastly pleasing to that venerable body. I doubt not but they will always be ready to give you very substantial marks of their favor.

I learn from the Secretary that they have so many places to provide for at the Southward, as prevents their doing much for New England; they have rejected several Petitioners (there lodges with me a gentleman for orders from Huntingtown in Connecticut, the Society have rejected their petition, and will send him to some of the Southern Governments) and they would have rejected your petition very well knowing the situation of Falmouth, if so be you had proposed to have fell short of the sum you offer—but presuming that your abilities will admit of your doing thus much; they say that they are sensible that £110 ster. can be no more than a bare support for a Minister that is disposed to do his duty in that office; and therefore provided you bind yourselves to the above, they bind themselves to add to it the £20 per annum. I acquainted him with my determination to build a House myself—in that case he says you must make over a house lot for future ministers, as the condition of your receiving the above mentioned £20 of the Society and that I consent to a remove to some other place provided these conditions are not fulfilled for they will by no means consent that I as their missionary should set down in Falmouth with a less support. Willing to encourage you in your laudable and pious undertaking they on the receit of the bond will furnish your Church with handsome Prayer Books and Bible, a Parochial Library, and from time to time send handsome presents of small Bibles, Prayer Books and other books of devotion to be distributed among the parishioners, as there may be occasion for them.

I shall do all that lays in my power to promote the interest of the Church of England, especially to ease you under your present burden, which I am sensible is great, in going on with your business, so far as my abilities will admit of it. I will also improve every opportunity that offers, to intercede with charitable disposed persons, to contribute something towards it. I pray God preserve you in peace and union, and am with great sincerity,

Your most obedient servant,

J. WISWALL.

London, Dec'r the 26, 1764.

You must direct to the Secretary Dr. Burton in Holborn, Bartlett's Buildings, London—To me at Mr. Green's Pen-cutter in Heel street opposite White Fryars—to be left at the New England Coffee House.

P. S. With regard to the Gleeb and House—Gentlemen—as I intend to build, you have my word upon hon'r that I will never exact it for myself being well content with the £75 sterl. But then the Society (I mentioning this to the Secretary) expect that you appropriate the Land now and acquaint them therewith. The Secretary proposed 3 acres I convinced him of the impossibility of procuring that Quantity, and the price of Land in ye Town I informed him was very high—and satisfyed him that ½ of an acre would answer the purpose. You will I doubt not comply with their demand, and I will lay myself under obligation never to demand the profits for my self.

J. WISWALL.

(Outside)—Pray date the Bond March 1.

Yours, J. WISWALL.

To Mr. CHILDE.

With these requirements from abroad, the members of the new parish were taxed not only for the support of worship in the old parish from which they had seceded, but also for their proportion of the "settlement money" given to Mr. Deane, the newly chosen colleague of Mr. Smith. In consequence they found themselves at once under heavy pecuniary obligations. Mr. Wiswall's salary

of £100 sterling had commenced from the date of his ordination. The expense of building the new church was by no means inconsiderable and the venerable Society for propagating the Gospel in foreign parts in England to whom they had, as we have seen, applied for assistance in support of their minister required of them very properly the purchase of a glebe and the erection of a rectory for the minister and their entering into a bond to pay the sum of £75 sterling to their rector, ere the additional stipend of £20 from the Society funds was voted them.—Consequently in May, 1765, about the time of Mr. Wiswall's return, the parish addressed a letter to the Rev. Mr. Hooper, of Boston, asking his good offices in enlisting the sympathy of the churchmen there in behalf of their oppressed fellow worshipers in Falmouth. They might well seek aid from abroad as their respectful petition to the old parish for relief from the payment of debts they had had no share in contracting, had been denied. The result of this mission to Boston is not recorded but it was the last labor of love for the Church the venerable James Hope, the first senior warden of the Parish was able to render. On his return age and infirmities brought his life to a close and his was the second burial Mr. Wiswall was called upon to perform.

The Church was opened for Divine Service June 6th, 1765. The subscribers had been warned the previous May to meet and "draw the pews" as agreed upon in the original articles of the association and from this opening recorded on the fly-leaf of the register of baptisms, &c., with the occasional exceptions of their Rector's absences and sickness, in the little frame building on the church lot in Falmouth were heard the same prayers, the same praises, the same doctrines, that were sounded forth in the proud cathedrals of the motherland and the same we listen to, to-day. The work these forefathers of ours had thus brought to a successful issue still remains.—We share its benefits. Let us remember those to whom we owe the initiation of our present spiritual privileges and accord to them the praise which is so justly their due.

A year later and the Rev. Mr. Wiswall was able to report to the Society in London for the propagation of the Gospel in foreign parts, from whose bounty he received a portion of his stipend, that his congregation had increased to seventy families. He noticed the baptism of one adult and twenty-seven children, of whom two were blacks, slaves, as the records of the parish inform us. There had been admitted to the communion twenty-one, and thus everything betokened a year of prosperity to the infant parish.

The old register of baptisms, marriages and burials, still remains, with the names of those whom this faithful missionary of the Church received by baptism into Christ's Fold, united in holy matrimony, and buried in the hope of a resurrection at the last day. Page after page in plain, clerkly hand attests the labors of this first rector of St. Paul's, and on these interesting pages so full of information for the local historian or the genealogical inquirer, the names of the progenitors of nearly all of our prominent families appear, with others in Brunswick, Cape Elizabeth, Newbury, Penobscot, Harpswell, Scarborough, Gorham, and Georgetown.

At the Easter following Mr. Hope's decease, Mr. Stephen Waite, a name ever to be remembered with honor in old St. Paul's or new St. Stephen's—who had been temporarily chosen in the place of Mr. Hope, was confirmed as senior warden, and Brigadier Preble was elected on the vestry. At the same meeting a note is made of the salary given to the "Clark," who received three pounds six shillings and eight pence for his services in giving out the psalms and hymns and leading the responses of the congregation from his elevated place just under the reading pew. Mr. Wallis, whose family had been broken up during the year by the death of his wife, ceased to officiate longer in this capacity and Mr. Thomas Child was chosen in his place. The salary of the sexton was fixed at four pounds per annum, and Mr. Joshua Lawrence who had held this office since the opening of the Church was continued in office another year. The Collector was al-

lowed nine pence on the pound for his trouble, and Mr. Christopher Kelley was appointed to this duty.

In 1767 the old board of officers with the addition of Mr. Christopher Kelley, were re-elected, Mr. Child the "Clark" gave place to Mr. Abraham Osgood, whose stipend, as well as that of the retiring incumbent, was fixed at six pounds thirteen shillings and four pence. Deeds of the pews in the Church were at length given and the form of these instruments is spread out in full on the records. The following year Mr. Thomas Child was elected warden in place of George Tate, and we find on the list of the vestry the names of Thomas Oxnard, John Motley, and William Webb for the first time. In 1769 Jedediah Preble, Esq., was appointed senior warden with Stephen Waite as junior warden, and the name of Edward Oxnard is added to the list of the vestry. But within two months Brigadier Preble resigned his post and John Waite, Jr., was chosen in his place. In the autumn of this year, as appears from the records, an effort was made to finish the Church; the western side of the building having never been lathed or plastered. This was effected through the generous contribution of Capt. Bellew and the officers of the ship Beaver who gave ten guineas for the purpose, and the Wardens and Vestry instructed the Rev. Mr. Wiswall to "appropriate for the same object all such other moneys as may be collected from delinquent proprietors, and otherwise"—the first reference, the records furnish us, to a class of late years unhappily large. The gratitude of the Parish for this timely aid did not expend itself in a vote of thanks but was evidenced at Easter in the choice of Capt. Bellew as senior warden with Mr. William Simmons as junior warden. Another appropriation was made for plastering the church from the Christmas Collection of this year, to which other funds were added, a step required by the severity of the winters here at the north in days when stoves and furnaces were not so common in Churches as now. This year one of the most prominent friends of the church, Col. Samuel Waldo, a graduate of Harvard College and Judge of Probate for the County, and a son of General Waldo, died, and was buried, as Smith's diary informs us, "with great parade under the church, with a sermon and under arms." His bearers, as we learn from Parson Deane, were Powell, Freeman, Pearson, Longfellow, Waite, and Codman, all honored names a century since in Falmouth, and still remembered here. In 1771 William Simmons and David Wyer were chosen wardens; James Purington, Moses Shattuck, and William Tyng's names appear for the first time on the vestry, and John Webb the schoolmaster, a graduate of old Harvard, was made vestry Clerk.

A ground plan of the church as it stood this year is still preserved, and as it may prove of interest to some of us to know the position of the pews of our ancestors we give their order with the following description of the interior as it was then arranged. There were three doors facing the three aisles, on either side of which were rows of pews. The reading desk and pulpit occupied the place of two pews on the left hand side of the broad aisle as you faced the chancel which was at the extremity of the church with two pews on either side of it. The pews were numbered from the "minister's pew" which was on the left hand side of the chancel or the farthest right hand corner of the church as you entered the door. The corner pew next to the minister's had no occupant. The pews numbering from 3 to 9 inclusive were occupied as follows:

3	Benjamin Proctor, Josiah Cox.	7	Samuel Mountfort, Cornelius Bramhall.
4	Stephen Waite.	8	Pettingail, W. Brown.
5	Edward Mountfort, R. Sterling, Ross.	9	Benj. Waite, Watson Crosby.
6	Samuel Shattuck, E. Holland.		

Pew No. 10, which was situated beside the right hand door, was occupied by J. Thurlo and Isaac Waite. A cross aisle separated the row of pews, of which this was one, from those in the body of the church. The pews numbered 11 to 20 inclusive, ranged from the cross-aisle referred to, towards the chancel. Those, numbering 21 to 30 inclusive, were on the broad aisle and were numbered

from the chancel to the door, 31 being the door pew:

11 Pelatiah Fernald, T. McDonald.
12 John Kenny.
13 Owens.
14 R. McLellan.
15 J. Craft.
16 (unoccupied.)
17 P. Merrill, J. Bradbury.
18 J. Armstrong, Waterhouse.
19 Hope.
20 Atkins.
21 Arthur Savage.
22 J. Minott.
23 Ann Oulton.
24 Samuel Waldo.
25 Dr. Edward Watts, Edward Oxnard.
26 Hope.
27 J. Riggs, Baker.
28 David Wyer.
29 C. Cooper.
30 The Wardens.
31 D. Ilsley, Godsen.

Pews Nos. 31 to 40 inclusive, formed the left hand side of the broad aisle, No. 31 being the door pew, occupied by J. Waite, and Nos. 39 and 40 being the ones used for the reading desk and pulpit. The names of the other proprietors are as follows:

32 M. Shattuck.
33 Gamett.
34 F. Waldo.
35 Thomas Child, William Tyng, J. Kent.
36 Billings.
37 George Tate.
38 Jed. Preble.

Nos. 41 to 51 inclusive, were numbered from the chancel to the door, No. 51 being the door pew. Nos. 52 to 59 were wall pews, numbered from the door towards the chancel, and No. 60 corresponded with the Minister's pew on the other side of the chancel.

41 (unoccupied.)
42 Hope.
43 Thomas Oxnard.
44 J. Simmons.
45 M. Cobham.
46 Dr. J. Lowther.
47 and 48 (unoccupied.)
49 J. Ross, Cook.
50 Moses Plummer, Benj. Stevens.
51 Abijah Pool, J. Baker, W. Gage, W. Houston.
52 G. Bishop.
53 Paul Cammet, Green, M. Bagley.
54 Purington.
55 Motley, P. Cunningham.
56 Jno. Webb.
57 Joshua Eldridge, Wm. Pointer, W. Duguid.
58 Christopher Kelley, Curwin.
59 Jacob Waterhouse.
60 Tate.

In April, 1772, the Proprietors at a meeting held at the house of Mr. Moses Shattuck, "voted, that the Rev. Jno. Wiswall be desired to bring an action against Mr. James Milk, Treasurer of the first Parish in said Falmouth for recovery of the rates of every person who attends worship at said Church which said Milk has received and refused to pay to said Wiswall, either in whole or in part." This is the first reference the records furnish us with regard to the struggle going on ever since the Church was established, with the Old Parish from which its members had withdrawn. The Churchmen had, as we have seen, petitioned their former associates for relief, but in vain. They had addressed the General Court of the Province in 1770 for the removal of these heavy obligations, but owing to the opposition of the First Parish, this application had also failed. We make this statement on the authority of Mr. Willis, [*vide* his History of Portland, Part II. p. 71] but we have found nothing on the records authorizing it. In January, 1773, a meeting of the Proprietors of St. Paul's was held to draft a petition to this effect, a copy of which is as follows:—

To his Excellency the Governor, the Hon'ble his Majesty's Council, and the Hon'ble the House of Representatives.

The Petition of a number of Persons, Members of the Church of England usually attending public worship at St. Paul's Church in Falmouth,

Humbly Sheweth,

That in the year of our Lord 1765 your Petitioners at great expense erected a Church, obtained a Missionary from the Venerable Society for Propagating the Gospel in Foreign Parts, which Missionary they laid themselves under an Obligation to support and hitherto have supported said Missionary by laying a Tax upon the pews of said Church, together with a small Tax upon Persons who were not owners of Pews yet usually and frequently attending Public Worship in said Church,

And whereas your Petitioners have lately been put to a great charge and inconvenience on account of their being assessed as Members of the first Parish in said town for the support of the Gospel Ministry and being desirous to avoid such inconvenience in future humbly Pray that your Excellency and Honors would be pleased to provide a remedy for them touching the Premises, by granting them the Privilege of raising, assessing and levying all Ministerial charges independent of any other Denomination of Christians in said Falmouth in such way as they hitherto have done or as your Excellency and Honors shall judge most expedient.

And yoar Petitioners as in duty bound shall ever Pray.

J. Preble,	Jno. Armstrong	J. Bradbury,
Wm. Simmonds,	Jno. Waite,	J. Morse.
D. Wyer, Jr..	Stephen Waite,	J. Eldridge,
Wm. Campbell,	J. Purington,	S. Lowther,
A. Osgood,	G. Lyde,	P. Fernald,
Cor. Brimhall,	J. Johnson,	T. Oxnard,
Wm. Wiswell,	M. Shattuck,	P. Camet,
Dan. Pettingail,	E. Oxnard,	B. Waite,
B. Waite, Jr.,	D. Wyer,	J. Minot,
W. Springate,	J. Waterhouse,	J. Kent,
Jno. Thurlo,	J. Minot,	J. Stone,
Thos. Motley,	A. Pool,	Thos. Child

In March following a Committee conslsting of "Jedediah Preble and David Wyer, Esq'rs. and Messrs. Wm. Simmons, Stephen and Jno Waite" were appointed to treat with a Committee of the first parish "to settle the dispute respecting the assessing and collecting Taxes from the members of the Church of England." The result of this conference and of a further petition to the General Court for relief, appears to have been the relinquishment on the part of the first Parish of a legal right, the enforcement of which was in oppo-

sition to the dictates of equity and those principles of religious freedom which have long been the boast of that denomination of Christians.

Falmouth shared with the other towns on the coast the popular tumults consequent upon the measures of the British Ministry for securing a revenue from the Colonies. Here as elsewhere the passage of the Stamp Act was the signal for an outbreak and so united was the popular sentiment in opposition to this enactment that all efforts to enforce it were given up. The officers of the Customs were, we believe, to a man, Churchmen, and no little odium must have associated itself with the Church of which they were firm supporters. Col. Samuel Waldo, who was one of the parish and represented the town in the House of Representatives, failed of a re-election in consequence of his want of sympathy with the popular party and though he was succeeded by the celebrated Jedediah Preble, also a Churchman, the major part of the Episcopalians were loyal to the British Government. Brigadier Preble was soon after sent to the Convention that met in Fanueil Hall in September, 1768, in which his full sympathy with the friends of the American cause was plainly evidenced. In November, 1771, one of the little band of Churchmen, Arthur Savage, Esq., Comptroller, was mobbed for his rigid enforcement of the revenue law. But a letter to Mr. Savage after his removal to Boston from Thomas Child,Esq,,himself a Churchman and a patriot, informs us that personal violence was discountenanced by the majority of the people in Falmouth. In 1772, several Churchmen were appointed on the committee of correspondence with Boston to secure the redress of public grievances, and the same year and that following, William Tyng, Esq., an earnest Churchman both then and after the Revolution, was the representative of the town in the General Court. The names of Churchmen appears on the committee of correspondence appointed in 1774. The Boston Port bill passed in March of this year, followed by other severe measures designed to crush out the incipient efforts for independence on the part of the Americans. On the 14th of June, the day on which the harbor of Boston was closed, the bell of the first Paris meeting house was muffled and tolled fro sunrise till nine o'clock in the evening, and th 29th of the same month was observed as day of fasting in view of the sad state of pub lic affairs. This fast, so strictly kept by thos whose sympathies were with the popula cause, was turned into a feast by the "tories as they were now styled, Sheriff Tyng, wh had been succeeded as representative by patriot,Enoch Freeman,gave an entertainmer to the loyalists and several of those who sym pathized with them kept their shops oper Parson Smith does not gives us the names c these individuals, but we know from othe sources that among the most prominent c the tories were Tyng, the Wyer's, Oxnard's Mr. Wiswall, Capt. Pote, Robert Pagan an others. All these were of the Church. M Willis tells us in his notes to Smith's Journa that "the loyalists were quite numerous. Tyng was mobbed by a mob numbering 50 men the following September. At the tow election in 1775, there was, as Parson Smit informs us "a general overturn in favor of th times." Capt. John Waite, a zealous Churcl man, was chosen Moderator, but no othe Episcopalian received an appointment t office. April witnessed the shedding of th first blood. Falmouth hurried off a compan of sixty rank and file to Boston, and by th close of the month, Mowatt, whose name wa to be connected with the conflagration of th town was here with a small ship of wa another armed ship commanded by a Churcl man, Capt. Coulson, being also in the harbo Tyng, a violent tory had drawn his sword o the patriot Preble, both fellow Churchme and Vestrymen of the little church, and ha been compelled to apologize by the excite populace, who were now strongly opposed t the British Government, and a troop of so diers in the American interest had arrive from Brunswick to capture, if possible, th men of war. Every thing now betokened th speedy beginning of a bloody strife.

Mr. Wiswall was a loyalist. We hav learned of late to place a higher value on me who have dared to keep their oaths of allegi ance and it was not to be expected that on who at ordination had taken solemn oaths c

llegiance to the King and Government of Great Britain and who for years had in the prayers of the Church acknowledged that allegiance and besought Heaven's blessings on he reigning monarch and his family by name hould easily swerve to the popular side. On is visit to England he had seen the power nd wealth of the English nation, and doubtess in common with the friends of the govrnment supposed that the contest would be ut brief between the mother-land and the ebellious colonies, and so, as was natural, he dhered amidst obloquy and actual persecuion, to the royal cause. Early in May, Parson Viswall had taken refuge on board the Canseaux sloop of war, commanded by Mowatt. He had taken this step under apprehensions f personal violence, and at the call of Mowtt for all declared friends of the Government o come on board. From on board he addressed the following letter to his friend and ellow Churchman, John Waite—then one of he most prominent Whigs, urging him by he memories of an old and tried friendship o cease his opposition to the crown:—

My Dear Friend:

The laws of Friendship oblige me to inform you of he reason that inclined me to go on board the Causaux, he same day that I had told you that "I would not reach on board as things there were situated." About oon I had intimations that, at the Library Chamber, had been agreed on to make every one in town declare their sentiments, and to secure all who would not oin in their measures. *This information* when I compared it with what you said to me this morning, "to ake care of my self if I tho't my self in danger," did confess alarm my fears. In the afternoon Mr. Lyde nd Simmens called upon me to go on board the Causaux; said Capt. Mowat had sent for all to come on oard who were the declared friends to government. did not think it prudent for me to tarry on shore, at er receiving this information; and I am more and nore confirmed in my opinion that the step I took was prudent one. 'Twas the best method to secure the afety of my self and family, and the real Interest of he Church in this Town.

My religious and my political principles are the same ow that they were when our friendship first commenced. For months past I foresaw the confusion and disorder which now takes place, and my heart bleeds when I think upon the greater calamities which this oor deluded people may expose themselves to. I love ny Country and am willing to sacrifice every thing but good Conscience to save it from Destruction.

I know that the People are acting a very wrong part, nd should they prosper in their machinations, I am etermined never to join them in a rebellion.

Now the sword is drawn I must obey God rather han man; and act agreeable to the dictates of my onscience, tho' at the hazard of every thing that is ear to me.

Let me ask you my dear friend, when you first joined ith Freeman, Pribble, &c., did you suspect that they ould ever draw the sword against their King? Six nonths past you would have startled at the tho't, and ave said with Hazael, "Is thy Servant a Dog that he hould do this great thing?" By every thing that is tender and sacred in Friendship, let me persuade you to leave the company of these ab—nd men, and meddle not with those that are given to change. Prov. 24, 21. Sure I am that what they aim to accomplish is inconsistant with your principles, and the means they use, with the goodness and integrity of your heart. I am really concerned for you, now is the time to retreat, but should you persevere (which God forbid), I tremble for the consequences which may happen.

Why will you rashly engage in these measures which may (for all you know to the contrary), prove the ruin of your self, family and country, when you may retire to your Island with your wife and children, and there in peace and safety, sit under your own Vine and Figtree; and have nothing to make you afraid.

How unhappy shall I be if the phrenzy of the times should dissolve that friendship between us, which I have tho't not Death itself would put an end to. Nor shall any thing make me forget you, cease loving you, praying for you, and exerting my best abilities to promote the spiritual and temporal interest of you and yours.

I am your most affectionate Friend.

J. WISWALL.

Nothing but the ardour and sincerity of my friendship would have put me upon writing to you with so much plainness of speech.

Tuesday Evening, May 2d, 1775.

However we may estimate the judgment the letter displays, it certainly does credit to the tory parson's heart.

In a few days, all apprehensions of personal danger from the Whigs of Falmouth being removed, Mowatt and Wiswall were emboldened to land from time to time and ramble together for exercise and conversation on the east side of the peninsular of Falmouth. Col. Thompson, the patriot leader of the troops from Brunswick and Topsham, whose arrival we have already referred to, determined to avail himself of this habit for the capture of Mowatt. For this purpose he engaged a sufficient number of men, whom he took to New Meadows river, where he secured a small schooner, loading her decks with wood and concealing his men in the hold. With only a crew sufficient to direct the course of his craft in sight, he sailed without suspicion late in the afternoon into Back Cove. Disembarking his men, he concealed them among the pines then covering the northern and eastern slopes of Munjoy hill. Emerging from their hiding place as the royal Captain drew near, they took him prisoner, and with him Parson Wiswall and the Captain's Surgeon. This capture was the signal for great excesses. The mob rifled the house of Capt. Coulson, a Churchman, as we have mentioned, who had brought Mowatt to Falmouth, and proceeded to other acts of violence, much to the distress of the inhabitants, who were at the mercy not

only of the patriots but of the sloop-of-war then riding in the bay. It was the fear of immediate bombardment that secured the release of Mowatt, and in the excitement that followed the tory Churchmen were subjected to forced contributions, and were besides obliged to appear before the drunken mob and be examined as to their loyalty. Among these were David Wyer, so long a Warden of the Church, Jeremiah Pote, another zealous Episcopalian, and Mr. Wiswall, who had not gone on board the Canceaux when Mowatt was released. The latter, as we are informed, declared his abhorrence of the doctrine of passive obedience, and expressed his conviction that Great Britain had no right to lay internal taxes on the colonies, but would not give his opinion of the late acts of Parliament.

This was the close of Mr. Wiswall's ministrations at old St. Paul's. On the 14th of May he again went aboard Mowatt's ship, sending word to the wardens that he should officiate as their minister no more. Mr. Edward Oxnard, one of the vestry and a graduate of Harvard College in 1767, read prayers the two following Sundays. In June the Rev. Jacob Bailey, of Pownalboro', received an invitation from the remaining warden, (probably Capt. Waite, as the last wardens whose election the records give, Daniel Wyer and Wm. Sumner, were tories, and appear to have gone with Messrs. Wiswall and Lyde and other loyalists on board the fleet,) to officiate in Falmouth till Mr. Wiswall returned. In October Mr. Bailey set out for Falmouth. On the 14th of that month he arrived there. On Sunday the 16th, he celebrated the last services held in the old Church, and baptized Charles Hemmingway and a child by the name of Thurlo. This child, as we learn from family traditions, was Miss Hannah Thurlo, at the time of her baptism but a few days old, who still lives, the only remaining link connecting St. Stephen's of to-day with the old St. Paul's. On the Wednesday following, Church and town were laid in ashes.

The records of baptisms afford no proof of the occasional ministrations of clergymen during the war, and it was not until peace was declared was there any attempt to revive the Church in Falmouth. At length, while the apostolic Seabury was seeking in vain in Engand that coveted Episcopate he was to receive from the Bishops in Scotland, and while measures were already inaugurated in Maryland for the revival and organization of the Church there, and in the Middle States Provoost of New York had already been determined upon by the Whig Episcopalians as their future Bishop, and Beach of New Jersey and White of Pennsylvania and Griffith of Virginia and Parker of Massachusetts were all casting about in mind for the perpetuation of the Church of their ordination and continued love;—here in distant Falmouth on the 14th of August, 1783, there met at the house of "Mr. Thomas Motley, inholder," the few faithful ones among whose earliest thoughts, when peace had come, was the perpetuation of the Church of their earlier days "Thomas Motley, John Lowther, Abijah Poole Abraham Osgood, Samuel Motley, Jonathan Armstrong, Joseph Riggs, Peter Minot, Joseph Sylvester, John Waite, Nathaniel Coffin and Samuel Mountfort," as the records inform us constituted this little gathering who were to renew the sacred flame upon the altar of our holy faith in Falmouth. John Waite and Abraham Osgood were chosen Wardens, and were instructed to "write to the Reverend Mr. Lewis of Boston to visit this Church Preach with them, and Baptize their children, also to the Reverend Edward Bass of Newbury Port for the same purpose."

Both of these gentlemen accepted the invitation. The records attest the baptisms performed by the Rev. Mr. Stephen C. Lewis though his failure to add a date to these evidences of his presence, prevents our knowledge of the time of his visit. Of the visit of the Rev. Mr. Bass, afterwards the first Bishop of Massachusetts and consequently of Maine, we have both from Deane's diary and from tradition, exact and accurate information. Mr. Bass was reduced to the necessity of holding his services in a private house, and on the first Sunday of his visit he officiated at Capt. Stone's, and on the following Lord's day in Major Week's frame house on India street, occupying the site of the depot of the Grand Trunk Railway. In the latter place

e baptised a number of children of the Thur-
, Motley and Minot families. The "frame
ouse," in which these services were held,
as just raised, and tradition tells us that
anks were hastily laid down for a tempora-
floor that the desire of the people to be
esent might be gratified. The following
ar "the Church people," as Mr. Smith in-
rms us, "had a meeting and subscribed £10
erling a man for a pew, in order to build a
urch." The records are silent, however,
ith reference to this measure. Possibly the
cumbrances upon the Church lot, which had
en accruing since the year 1772 and to which
ference is made in the records, may have
ndered the execution of the plan. A com-
ittee was appointed to report upon these
cumbrances. John Waite, Esq., and Mr.
seph Mountfort were chosen Wardens, and
essrs. Wm. Tate, Robt. Tate, Abijah Poole,
njamin Waite, Nathaniel Coffin, Thomas
otley, Josiah Riggs, Daniel Ilsley, Edmund
ountfort and Somers Shattuck, were elected
estrymen.

In September, 1785, the records allude to a
tter from the Rev. Mr. Bass desiring the
rish to send a delegate to the convention for
ganizing the Massachusetts Church, appoint-
for Sept. 7th. No one was sent and a let-
r was ordered to be witten to Mr. Bass
ologizing for this omission, which was
ubtless rendered necessary by the distance
the place and the smallness of the parish.

Another year found the "Bond" on the
urch lot, which was held by Mr. Thomas
xnard, still hanging over the parish. There
ems to have been a difference between the
piscopal parish as now revived and the
Proprietors of St. Paul's"—doubtless the
mnant of the ante-revolutionary organiza-
on. In August of that year, Mr. Frederick
rker, a graduate of Harvard in 1784, "be-
n to read prayers for the Church people."
his expedient was rendered necessary by
e scarcity of clergy and the inability of the
poverished parishes to offer an adequate
pport to those ministering to them in holy
ings.

In 1786 John Waite and Thomas Robinson,
qrs., were chosen Wardens, and Messrs.
thaniel Atkins, Thos. Motley, John Kent,
Thomas Reed, Josiah Riggs, Nathaniel F.
Fosdick, James Fosdick, Peter Warren, Jo-
seph Sylvester, Samuel Mountfort, Daniel
Ilsley and Dr. Nath'l Coffin were chosen Ves-
trymen. In 1787, the new Church, a two
story frame building erected on the site of
the former edifice, was raised, and in the fol-
lowing year Thomas Oxnard was engaged to
officiate as lay reader. On the 15th of this
month the Church was opened with religious
services, the Rev. Nathaniel Fisher, of Salem,
being present and preaching the sermon from
the text St. James III. 13. This discourse is
in the published volume of this gentleman's
Sermons issued after his death under the edi-
torship of Justice Story. The same year the
following interesting vote is recorded: "That
in consequence of a number of persons in the
town of Windham joining the Episcopal
Church of Portland, the Society do consent
that their Preacher may repair to Windham
three Sabbaths in the year, for Public Wor-
ship." In this way and by more frequent lay
reading, services were kept up in this town
for several years. A little school house serv-
ed as the place of assembly, and a zealous
Englishman, named John Gallison, read pray-
ers.

In June, 1788, the Rev. John Cosens Odgen,
then rector of Queen's Chapel, Portsmouth,
visited the parish and baptised a number of
children, and in 1792 the Rev. T. F. Oliver was
here for a short time, preaching to the par-
ish, then startled by the conversion of their
reader, Mr. Thomas Oxnard, to Unitarian
views, and the secession of some of their
members, who with him set up a service in
the school house formerly used as the nursery
of the Episcopal parish.

In 1791 the Society appointed Nathaniel F.
Fosdick and Daniel Davis, Esqs., delegates
to the Convention of the Episcopal churches
in Massachusetts, held for the consideration
of the new ecclesiastical constitution of the
diocese. It appears from the journal of this
Convention that Mr. Fosdick was in atten-
dance upon its session, and thus participated
in the adoption of the constitution of the
Episcopal church in Massachusetts. An ap-
plication to the Legislature for an act of in-
corporation was made this year which was

successful, there being forty-one male members connected with the parish.

After Mr. Oxnard's dismission, Mr. Joseph Hooper officiated for a time as lay reader, the parish depending for clerical services upon the Rev. Joseph Warren, of Gardiner. In 1796 or 1797, Mr. Warren accepted the rectorship of the church, which he held until 1799, when he removed to the southward.—He was laborious and earnest, and the old parish register attests his patient labors in his Master's cause. From 1800 to 1803 the parish depended on the Rev. James Bowers, of St. Ann's, Pittstown, now Christ Church, Gardiner, for clerical services. In the meantime Mr. Timothy Hilliard, a graduate of Harvard College in 1793, was engaged as a lay reader. He appears to have been very popular, for during the period of his lay reading the parish attained strength and importance sufficient to warrant the erection of a brick church. On the 24th of May, 1803, he was admitted to Deacon's orders at Trinity Church, Boston, by Bishop Bass, and received Priest's orders at Middletown, Connecticut, from Bishop Jarvis, June 6, 1805. The consecration of the new church was appointed for September, 1803, but the week previous the good old Bishop of Massachusetts, Dr. Bass, whose interest in old St. Paul's dated far back in its history, was called to his reward. The Church cost $11,800, and the wardens and vestry paid for the land $1200 additional. Nearly the whole sum was raised by the sale of pews at the opening of the building. We append the names of the proprietors in this year (1803). Their names will sufficiently attest the prominence of the revived parish:

Richard Hunnewell,
James Fosdick,
Wm. C. Weeks,
Stephen Waite,
Nathl F. Fosdick,
Rob't Motley,
Thomas Minett,
Robert Ilsley,
John Motley,
Enoch Ilsley,
Shirley Erving,
H. G. Quincy,
R. Wilkinson,
Jona Ross,
Samuel Pearson,
Wm. B. Peters,
Wm. Gorham,
Alex. Motley,
Edward Preble,
William Tyng,
Edward Oxnard,
Amos Noyes,
Stephen Codman,
Abraham Wilson,
Wm. Symmes,
Thos. Motley,
Joseph Cross, Jr.,
Wm. Moody,
George Waite,
Wm. Lord,
John Coe,
Peter Warren,
Charles Stimpson,
Thos. Peck,
Aaron Burnham,
James Corry,
Joshua Waite,
Mary Watts,
George Watts,
Thomas Blake,
Samuel Waite,
John Thurlo,
Enoch Preble,
Richard Codman,
Martha Oxnard,
John Waite,
Eben Mayo,
Anthony Fernald,
Arthur McLellan,
Saml Gage,
Ezra Gibbs,
John Wildrage.
Robert Tate,
Sylvanus Cook,
Thos. Webster,
Salmon Chase,
G. Lovis.

Mr. Hilliard continued to officiate until 1808. The latter days of his ministry seem to have fallen far short of the promise of his early efforts. He was of a melancholly turn of mind. Tradition tells us that in his fits of abstraction he wore away the floor of his study at Mr. Thurlo's, where he boarded.—After his resignation and removal to Gorham, his interest in the church had so much declined that he accepted an invitation to labor as a Missionary of the Maine Congregationalist Missionary Society, and when the Convention of the Church in this diocese was organized in 1820, his very memory had passed away, and his existence was unknown to those who at that period attempted successfully the revival of the Church in Maine. It is gratifying to know, however, that on the first opportunity he returned to the Church of his love, from which circumstances only seem to have separated him, and that he was again numbered till death with its clergy.

From the date of Mr Hilliard's resignation to 1817, was the period of the Church's lowest depression. A letter from Mr. Hilliard to the Bishop of the Eastern Diocese, the apostolic Griswold, reveals the sad state of affairs during this period:

GORHAM, Jan, 1812.

I should not have suffered your friendly letter to lie by me so long unanswered had I not wanted to gain information from the Wardens of St. Paul's in Portland, respecting their situation and prospects; though now, after taking some pains, I have little to communicate from that source. I was yesterday told by Mr. Mayo one of the gentlemen in office, that he had made several attemps to procure a meeting of the *Proprietors*, but had not been able since Easter, to collect a sufficient number for business. The meeting now stands adjourned to next month, but I did not learn that any hopes are entertained of better success than before. Mr. M. read to me a very encouraging letter from Mr. Morse, subsequent to your conversation with him at Newbury; but intimated that no assistance which might be afforded from their placing themselves under the Episcopal wing would, probably avail to keep a congregation together. This circumstance is owing to the excessive smallness of their present number, and the incurable prejudice existing in the place against a liturgy, which would be in the way of accessions. It seems, notwithstanding, as if an experiment ought to be tried in a case of such great and obvious importance.

I have had no sort of connexion with the Church in

tland for near four years. Through a defect in my ers, arising from the peculiar situation of the peo- my engagement with them never went beyond the ptance of a certain stipend, voted annually, which , at length, withheld without previous notice, with- formal communication, or any assigned cause. That reception you might meet with in Portland as iocesan, can be known only by a direct communi- on from the Society. I can only say that should r inclination or duty lead you to visit this remote of the vineyard committed to your care, you may upon a hearty welcome in Gorham from, respected Reverend Sir, your friend and brother,

T. HILLIARD.

During this period, as we might infer from s interesting letter, the church was virtual- abandoned save when business or pleasure asionally brought to this section of the ntry a clergyman of our faith. The in- leaved almanacs kept for a number of rs by the late respected Stephen Waite, ., tell us among others of the ministra- ns of the indefatigable Philander Chase, erwards Bishop of Ohio, who visited Port- d in 1814. The records also acquaint us h visits of the Rev. Aaron Humphrey, of rdiner, in 1813 and 1814. But save on se exceptional occasions, the church was upied by Congregationalists, Universal- s and Unitarians, and tradition assures us the formation of a sort of coalition for a e of the few professed Episcopalians, if h they could still be called, and the Uni- salists then struggling for existence here. ner members of the old parish connected mselves with various religious bodies l the Church seemed likely to lose her thold here forever.

In 1817 the dawn of a brighter day ap- ared. The Rev. George S. White was in- ed to officiate for a few times, and subse- ently the Rev. G. W. Olney entered upon a nporary engagement with the parish. He ve place the following year to the Rev. trus S. Ten Broeck, who in 1819, became first regularly instituted Rector of the rish. Under the ministrations of this iable man the number of communicants ubled. New life was infused into the par- by the removal to Portland of the cele- ated Simon Greenleaf, afterwards LL. D., d Professor of Law at Cambridge. During s residence his exertions were most bene- ial to the prosperity of the struggling urch, and by his departure to another and a distant post of usefulness, the parish sustained a loss from which it was long in recovering.

In 1831 the connection of Mr. Ten Broeck with the parish was dissolved, and on the 26th of November, 1833, the Rev. G. W. Chapman, D. D., one of the most distinguished of the clergy of our church as an author and controversialist, was unanimously elected to the vacant rectorship. In November, two years later, the Rev. Alexander H. Vinton, subsequently D. D., and now the rector of St. Mark's-in-the-Bowery, New York, took charge of the parish, relinquishing the same after a few months to the Rev. Thomas M. Clark, now Bishop of Rhode Island. Mr. Clark remained but fourteen Sundays, when in September, 1836, the Rev. John W. French, then Professor in Bristol College, Penn., and now Chaplain and Professor at the U. S. Military Academy at West Point, was elected to the rectorship in which he continued until December, 1839, when the parish being inextricably involved in pecuniary difficulties, a dissolution of his engagement was rendered necessary, and the old St. Paul's, without a Rector, sought relief from its liabilities in the dissolution of its organization. A new parish was organized in 1839, ere Mr. French's removal, and he was invited to assume the rectorship, but on his declining this proposition to remain in Portland, the new St. Stephen's extended a call to the Rev. James Pratt, now D. D., and late Rector of Trinity Church, Chicago, under whose energetic and successful ministry the parish emerged from its depressed condition to a marked and gratifying prosperity.—The old parish was gradually merged into the new. The old church was bought: its liabilities removed, and in 1841 its organization was finally dissolved.

Mr. Pratt's long and successful ministry began in January, 1840. It was marked by a steady growth of the parish in numbers, zeal and wealth. During the latter part of his rectorship, a division of the parish was deemed desirable, resulting in the establishment of the large and wealthy parish of St. Luke, which in less than twelve years has attained a prosperity and an influence, second

to no church in the diocese, having already the largest number of communicants of any of our churches, and ranking first of all in liberality and zeal. Mr. Pratt, after accomplishing the enlargement of St. Stephen's to its present proportions, and having witnessed a large accession to the number of its communicants, found himself obliged by ill health to resign his charge, to the great regret of the church and the community. He was succeeded by the Rev. Roger S. Howard who after an incumbency of two years wa followed by the Rev. Wm. Stevens Perry th present Rector.

Such in brief is the story of an hundre years. Hitherto hath the Lord helped us To that Lord let us repair with earnest sup plications that theblessings of the years t come may be as those of the past, only fa more abundant.

THE END.